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The Orthodox Herald

Celebrating our 40th year

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AGE WAVE

For the first time in the history of our country our demographic composition is shifting from a population of young people to one of middle-aged and older adults. Unlike any previous shift this "age wave" will force the redefining and rebuilding of many of our current realities, like our church, structures and relationships. In the church, this "age wave" will affect our parishes and the church programs. The question is how to adequately deal with it.

During the past years, I have visited many parishes on Sundays and Holy Days — including area Lenten mission services — and have examined numerous annual parish financial reports. I have talked to pastors and laypeople and have studied diocesan and national Orthodox publications which carry significant information on life in a parish. The "age wave" has arrived.

I have found that Sunday Schools are consistently but a shadow of those in the 1940's and 50's. Parishes that had 100 or more students now have a tenth of that number. Attendance at services is very poor. It seems on the average that only about a half of the people on the parish rolls are at attendance at the Sunday Divine Liturgy. Many oldsters can't attend because of health reasons and those who have difficulty maneuvering steps can't attend if the church entrance is not ground level or a ramp has not been built. We also found that membership in lodges and clubs is practically non-existent. Where these have not been inactivated they generally keep going for old times sake, only meeting to collect dues and send cards or flowers to the sick or bereaved. But the most obvious loss is noticed in the choir. It has a few gray heads singing, the young are missing. As the older people have to curtail their singing because the voice is gone, there is no replacement. Men are visibly absent — making up 25% of the congregation at best.

Most of our parishes are located in towns with under 10,000 population.

(Continued on Page 29, Col. 3)

I will go in the strength
of the Lord God.
I will make mention
of Thy righteousness...

Psalm 71:16

FATHER ALEXIS TOTH: THE NEXT SAINT??

Fr. Alexis Toth died on 7 May 1909 in Wilkes-Barre, PA. His last years were marked with continual stress and struggle in his effort to tell people about Orthodoxy. This included a bitter six-year litigation over property rights of the church in Wilkes-Barre. During these years he visited many parishes consisting of people who were immigrants from the Carpathians and Galicia. They had been organized as Uniate parishes but were greatly confused by circumstances in America.

It wasn't until 1907 that a bishop was assigned to the Uniates by Rome. This was Soter Ortinsky of Galicia who was given limited power and was under the control of the local Roman Catholic bishop. His tenure from 1907 until his untimely death on 2 March 1916 was marked by agitation, dissension and factionalism, partially brought about by the document **Ea Semper**, which was given to him by Rome and contradicted the original agreements made with those of the Eastern Rite in Brest in 1595 and Uzhorod in 1645. Contrary to these original Union agreements, the Uniates in America were placed under the direct control of Roman Catholic bishops, the celibacy of priests was made mandatory, confirmation was not to follow baptism but was to be administered as in the Roman rite by the bishop at a later date, and priests were told to sever all ties with their bishops in Europe.

Meanwhile, Fr. Toth, frustrated by events and anticipating the change, turned to the Russian Orthodox bishop. During a short period of time from 1891 to 1907, three bishops were assigned to America: Bishop Vladimir (Sokolovsky) 1888-1891, who had accepted Fr. Toth and his parish in Minneapolis and who cross-

(Continued on Page 28, Col. 2)

THE CARPATHIANS

We have been sharing our experiences with our relatives who live in the Carpathian mountain area located on the western border of Ukraine with Czechoslovakia.

We have been asked whether life will improve for the people living there. It is difficult to answer this because of many factors. But one thing we did notice is that the infrastructure cannot support modern living. It is either gone or never existed. The roads, even the main highway between the two countries, are for the most part two or three lanes. They are poorly maintained. When we were there in January, they were not cleared of snow and we saw no sanding or salting of the roads. When we saw the roads in the spring, the potholes were so large they were like small excavations. Drivers think nothing of pulling into the wrong lane to avoid these potholes, traveling at high speed, while the driver who is traveling in his proper lane must beware. We sat at the edge of our seat as it appeared that neither one would slow down. The village roads are horrible. Even our country roads in isolated areas are better. We were told that they were in that condition because natural gas was being run into the houses. But this has been going on for years, and there is no end in sight! Our car would never last on these roads.

With the gas lines being installed, houses are being centrally heated. Many had beautiful old ceramic fireplace-like stoves, which were heated with wood, and some families are keeping these.

The houses have running water although many have wells in their yards which were dug many years ago. We were invited to taste the good water from the well, which Father Basil's grandfather had dug over a century ago. It was clear and good. The well water is usually used outdoors to water the plants in the garden and to provide water for the barn animals. Hot water is not always available. When one needs hot water, the gas is lighted under a small tank and the

(Continued on Page 27, Col. 2)

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CHRONOLOGY

September 1992

DIED: Fr. Nikolajs Vieglais in Berkeley, CA.

Fr. John Meyendorff of St. Vladimir Seminary in Canada.

THE NATIONAL WOMEN'S ORGANIZATION of the Greek Orthodox Church, the PHILOPTOCOS, has ended its participation in the activities of Church Women United. The reason given was the involvement of the CWU in political matters.

THE ST. DIMITRY SISTERHOOD in Russia, organized in May 1991, has started a nursing school, which now has 70 students who have committed themselves to nursing as a Christian vocation. They have formed a Sunday School and act as a community of faith. Their Spiritual Father is Fr. Arkadij Shatov.

CREED was organized to help those who were imprisoned for their faith. On its 11th annual conference, scheduled for Nov. 7 in Princeton, NJ, it will respond to the changing situation, especially in Eastern Europe, by having as its topic "Education for Democracy." Call 609-497-0224.

A NUN Sister Hrynewich has been appointed chancellor of the Ukrainian Catholic Archdiocese in Philadelphia.

SINCE AUGUST 1, 154 monks on Mt. Athos have signed a petition protesting the unlawful expulsion of the monks from the St. Elias Skete. Among these was Fr. Seraphim (Babich) who is well known to many of our readers as he served parishes in Pennsylvania.

AN EMBROIDERED ICON of St. Tikhon was presented to Holy Trinity Cathedral in Chicago by Betty Cramp on the occasion of the church's centennial. St. Tikhon consecrated the cathedral which was designed by famed architect Louis Sullivan. The icon is 18 by 22 inches and contains over 45,000 stitches in more than 100 colors, and took over two years to complete.

ORTHODOX PEOPLE TOGETHER will hold its annual meeting on Sept. 18-19 at Holy Transfiguration Monastery in Ellwood City, PA. Persons wishing info on this meeting or interjurisdictional organization contact: Rhea Ballas, 10124 Oxford Dr., NW, Pickering, OH 43147 or call (614) 863-9520.

A DIRECTORY OF ORTHODOX PARISHES in New York City is available from Inter-Orthodox Fellowship of NY, J A F Box 8328, New York, NY 10116 for $3.50. For info call (212) 686-3730.

THE COSSACKS IN RUSSIA are happy with a new decree made by Boris Yeltsin, which fully rehabilitates them and has appointed a commission to restore some of their status. A revival of Cossack handicrafts is found in Starocherkasskaya on the Don River.

THE RUSSICUM in Rome was originally founded to train Roman Catholic priests in the "Russian rite and to carry out the evangelization" of Russia. Now the Russian College in Rome has as its goal for Orthodox and Latin-rite Catholics from Russia to "study together and work for the eventual restoration of communion between the two churches" according to Jesuit Fr. John L. Long.

MOST IMPORTANT EXHIBIT of Russian art in 60 years will be on display at the Walters Art Gallery, 600 N. Charles St., Baltimore, MD 21201 from August 23 to October 18. For info call Howard White, 301-547-9000 Ext. 277. The exhibition is drawn from the State Museum in St. Petersburg and will explore the development of Russian art from the 13th to the 17th centuries. Many icons — carved and painted — will be on display. Groups might want to sponsor a trip to Baltimore for this and a harbor tour.

BOOK ON HEALING has been published by the Holy Cross Orthodox Press. It features articles and selected lectures by members of the Orthodox Assoc. of Medicine, Psychology, and Religion. Articles on depression, Genetic engineering, miracles, and AIDS are included. How does the Orthodox professional deal with these? Write: OCAMPR, P.O. Box 958, Cambridge, MA 02238 or call 617-868-6557.

POCKET-SIZE ICONS may be obtained from Holy Transfiguration Monastery, 278 Warren St., Brookline, MA 02146. Seventeen different icons are available. Most popular of these taken to Russia are icons of Holy Protection, St. Nicholas, St. John Kronstadt, St. Xenia of St. Petersburg.

ETHNIC GREEKS of Eastern Europe (Pontians) are leaving the Ukraine, Georgia, Kazakhstan and other former Soviet countries. Over 1,000 a month of the 500,000 ethnic Greeks are arriving in Greece. Most to settle on Mount Parnes. The Greek Government is working on settlement plans for these Greek Orthodox to the northern province of Thrace to provide a balance to the Turkish Muslim minority.

ONE OF THE MOST ENDURING MYSTERIES of Russian history has been solved by scientists using computer modeling and old photographs. Two of the nine skeletons unearthed in the Urals a year ago have been identified as those of Czar Nicholas II and his wife Alexandra.

AN ORTHODOX SOCIETY FOR THE STUDY OF CANONICAL ISSUES was established at a Canon Law Conference in March. The purpose of the society is to study on an ongoing basis canonical problems and related matters which come up in the life of the church. If interested, call Dr. Lewis J. Patsavos at 617-731-3500 or write him at Hellenic College/Holy Cross, 50 Goddard Ave., Brookline, MA 02146.

THE ANNUNCIATION ORTHODOX CHURCH in the center of the capital of Albania-Tirana was converted to a gymnasium in 1967. The iconostasis was ripped out, the frescoes were painted over and some of the icons were destroyed or sent to a museum. The church is now being restored. Construction is going slowly in this impoverished country, which is a state of economic collapse and has total dependence on foreign aid for even minimal food needs.



ICON FOR NEW MOTHERS

To the untrained eye, icons of the Mother of God look similar but there are differences which make some of them more meaningful to a person than do others.

An icon, which is most appropriate for a nursery or a new mother, is the Pochaev Mother of God. This icon depicts the Mother holding Her Son on her right arm. She holds a white cloth in her left hand with which she has been wiping the bare feet of her child. He has a cloth wrapped around His left hand as if to help her. His right hand lovingly holds on to the edge of her robe. Their heads lean on each other. The whole picture is one of love.

This icon, which is mentioned in the Church calendar on July 23/Sept. 5 and Sept. 8/21, is one of the most famous icons of the Mother of God. It was given to Anna Goiskaya, who lived in the Vohlyn area, as a hostess gift by a Greek metropolitan who was traveling through the area in 1559. Soon after, her brother was miraculously healed as were other people in the household. One night, when Anna looked at the icon, she saw an unearthly light surrounding it. She decided that she was not worthy to have the icon in her home so she presented it to the monks at the Pochaev monastery. This monastery is still functioning and is located about 75 miles east of Lvov.

The icon is not large. Exact copies can be found in St. Nicholas Cathedral in New York and at Holy Trinity Monastery in Jordanville, NY. Here the icons have a metal covering (riza) and have a very elaborate star-shaped bejeweled frame. There are 7 saints depicted on the borders of the icon. These must have been added at a later date for they are identified in the Church Slavonic and must have been family saints. Depicted are: SS Elias, Mimi, Avraamy, Stephen, Katherine, Irene, and Paraskeva.

Sometimes this icon is painted without the crowns on the heads of the Mother and Child, but it can be found on the **Riza**.

THE BEREAVED

When you are bereaved, come to Church often, especially to Holy Communion. Come to the quiet church before the services start or when no services are in progress, to kneel and sit and meditate. The pastor or whoever has the key would be happy to open the church for you if the church has to be closed when no services are being held.

You do not avoid your family "for a decent interval" when you are bereaved. It is a comfort to associate with them more closely in your grief, even as you rushed to share with them your great joys. Likewise, the Church is your spiritual home. All its good associations are strengthening and abiding. In the family circle of the Church, you receive its family comforts, not as a stranger or a guest but like a child at home.

In Holy Communion you are in the closest possible union with your loved ones, living and dead, because as you draw nearer to Christ, you draw nearer to each other. All of you are in Christ.

When you are bereaved, come to Church often. Don't miss comforts which God's family can give you in prayer.

•The Carpathians

water slowly heats. If bathing, water has to be run very slow, otherwise the heater cannot keep up. No long showers here!

Since there are no septic tanks and few houses are near a sewer system, outside toilets are common. The house "clean" water runs off into open ditches in front of the houses where our curbs are to be found. We noticed these ditches even in the big towns in areas away from the center of town.

Electricity is erratic. It is often off. I don't know whether there is enough power to service the many modern appliances which most certainly will be coming into the area.

Very few houses have phones. Even those who do, don't use them except in emergencies. The sound quality and service is poor even between towns a few miles apart. There is no comprehension of how we keep in touch with the phone. This discussion came about because they said that they understood that families in America were not close. I explained to them how my sister and I keep in touch by phone even though we live a hundred miles apart. We are part of each others life. This is also true with friends we have living all over the U.S.

U.S. TV has come to the country and to the villages. Next month I will tell you about this impact on our rodina in stari kray.

CHURCH CALENDAR — 7500 YEARS

We have now come to the beginning of the year — not the fiscal year or the calendar year, but the ecclesiastical — Church New Year.

September 1/14 is the beginning of the Church's cycle of feasts and fasts. The book of **Mineya** starts with this day. The **Mineya** is a monthly volume in a set of twelve which contains the order of the services for all the fixed days in the year celebrating some special event in the history of the Faith or the Church. It contains different prayers for every day of the year.

Half of the world speaks of the calendar year as Anno Domini, A.D., the Year of Our Lord, but each year passes with less and less reference to Him. Years are thus counted by their chronological distance from the event (His Birth on earth) that divides human history B.C.-A.D.

The Year of Our Lord. This is what the Christian year should really be. Acknowledging this September 1/14 as a time to make New Year's Christian resolutions and taking a "booster shot" on March 1, the beginning of Great Lent six months from now, will make us greet the next Church New Year in better spiritual condition.

This Church New Year is a significant one in the Church as it is calculated that it is the beginning of the 7500 years since the creation of the world.

Another significant event is the beginning of the Indiction or **Indiktion** in the Church Slavonic language. The Indiction is dated from the year 312 when it started a fifteen-year cycle in the Roman Empire. Every fifteenth year real estate taxes were thoroughly checked and revised. The first time it is mentioned as part of the Church Calendar is in the Easter Letters of St. Athanasius, who lived from 296-373. This September 1/14 marks the beginning of the 112 cycle of the indiction.

ALASKA FUND

Help was received from Mary Siemon, John Macenka in memory of John Macenka Sr., Daniel Baysa, Anna K. Macko, Walter Lezinsky, Anon (3).

Dabs of Thoughts

Our world is full of crosses and so are our lives. Some crosses come in the form of burdens or difficulties. Others come in the form of opportunities. A man accepts a more satisfying job but takes a cut in pay and has to move his family to another town. A young girl has the chance to develop a sport or a musical talent. Because she must practice long hours, she has less time for informal play with friends.

Crosses are created out of opposing forces that intersect in the same way that the horizontal and vertical beams of a cross intersect. These kinds of crosses lead to growth and new life.

Many Orthodox groups have held councils this year. Once deliberations were no longer held in the church but in a hotel, the councils or sobors have become conventions. Much time spent on entertainment and pomp — less time spent on deliberating solutions to cure problems facing the Orthodox Church.

The Holy Day of the Exaltation of the Cross is celebrated on September 14/27 since 614, when it was first celebrated in Constantinople on the occasion of Empress Helena finding the true Cross in Jerusalem. The Cross was later to be carried away by the Persians when they conquered Jerusalem. It was recovered by the imperial army in 628 and returned to Jerusalem. It remained there for only five years before being taken to Constantinople by Emperor Heraclius. It was divided into many fragments and the relics were sent to various churches.

Recently read, "I do not believe that the loss of one's native culture is the price one must pay for becoming an American. On the contrary, I feel doubly blessed. I can choose from two rich cultures those parts that suit my mood or the occasion best."

Lord God and Father, we are slow to call upon you in our need. Remind us of Your Presence, always there to lead and strengthen and comfort. You are the strong, upright beam of all our crosses. Draw us out of ourselves toward yourself. We pray this.

Many people need to clarify their thoughts — Are they anti-tradition or anti-ethnicity?

•Father Alexis Toth

ed the U.S. three times to explain Orthodoxy; Bishop Nicholas (Ziorov) 1891-1898, who expanded the missionary work, being the first bishop to visit Alaska and Canada from the U.S.; and Bishop Tikhon (Bellavin) 1898-1907, who was only thirty-three years of age and full of energy and dedication to continue the missionary work. Bishop Tikhon was to become Patriarch of All-Russia and to die as a martyr in 1925. He was recently recognized as a saint.

Like Apostle Paul, once he accepted Christianity, he gave his whole life to extend it "to the ends of the earth." Father Toth pursued his course with Apostolic zeal — teaching and preaching to all who would hear. Parishes in Mayfield and Wilkes-Barre, PA and Cleveland, OH (St. Theodosius Cathedral) followed Minneapolis into Orthodoxy by 1900. Shortly after parishes in Scranton, Sheppton, Catasauqua, Olyphant, Mt. Carmel, Phillipsburg, Osceola Mills, and Pittsburgh in Pennsylvania; Bridgeport in Connecticut; Buffalo in New York; and Clayton and Holdingford in Wisconsin among others came under the omophor of the Orthodox bishop. These parishes were like pebbles thrown into a stream, the water rippling into larger and larger rings taking in more and more parishes until hundreds of parishes and thousands of people have been brought to Orthodoxy by Fr. Toth's zeal and explanation of Orthodoxy.

Father Toth was only fifty-six when he died leaving behind him a reputation for diligence and dedication to the Orthodox faith. Although his life was often in such jeopardy that he had to have bodyguards, he never let up on his mission. His dedicated apostleship deserves to be looked into for consideration as a saint of the Orthodox Church in America for he initiated a sequence of events that continues to this day. As he is already identified as the "Father of Orthodoxy in America," what more appropriate time for him to be considered for recognition as a saint than in 1994 when the Orthodox Church will be celebrating its bicentennial?

MISSION FUND

Help was received from John Macenka in memory of John Macenka Sr., Mary K. Siemon, Anna K. Macko, Daniel Baysa.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shutko eeda OK. To u Americee me kazhem "Summer time the living is easy."

Yah taking it easy sese leeto. Yah shla nah many picnicee. Tam nashe selluyut nasyu yedu - halupki, kolbasu z kapustu, perohi, ee Amerikanskee hamburgee, hotdogzee ee shitkee sort of keksee.

Noh yah neh eedyu nah anymore picnicee. Yah mala takee experience zhe yah too embarrassed showing me face. Tak peshlo. Tam hraloo takee dobreh polka band. Yah taping my nogee noh yah neh tansovalah boh bullo barz teploo. Yah seedyila ee balakalah with znakomee ot vasheo sela. At the same time yah watchuyyou yak shetkee mayut good time. Then the leader of banda kazeh zhe ohn budet hratee couple old time jitterbug pieces. Banda nachalaa hratee ee nasha krayanka prezla doh memeh ee kazhe "Come on let's dance this one — just like old times."

Yah started to stavatee kolee me staree kazhe, "Don't make a fool of yourself." Yah neh znalah what to do. Krayankah tam stoyala ee watching everything. Yah neh hotchila for her dumati zhe me husband boss. Yah felt like teenager again ee bowed to peer pressure. Yah grabovala krayankas hand ee me peshlee nah dance floor.

Krayanka dobra tansorka. Me malee takee good time zhe yah zabula zhe its hot ee yah zabulah zhe yah no longer teenager. One number, druhi number — we were swinging! Yah neh znam yak toh skazatee po nasomu? By third number — we became fancy. Then it happened! Yah put up me arm zebi krayanka pushla under kolee yah neh mohla put it down. Me back went out. Yah neh mohla moveovatee sya Yah tam stoyalaa yak statue in middle of dance floor. Yah couldn't move. Yah taka grateful zhe me staree was watching ee preshol doh me rescue. Ohn helped me off dance floor while krayanka was making takee fuss zhe everyone was watching. Kolee yah made it to me table shitkee started to clapovatee. Yeh neh znala what to do yah became taka chervena.

Yah dam me husband credit zhe ohn neh kazal, "Yah told you so." Yah teper znam zhe yah mam rhythm of 16-year-old noh me body yesche toh neh znaye.

Budte zdrove,
No more swinging Hanya



EDITORS NOTES

Jesus didn't have much to work with — just five loaves and two fishes (John 6:9), but with these He fed the hungry multitude. He accomplished this when He looked up to heaven and asked God's blessing upon them, then broke the loaves and fishes and distributed them to the 5,000 men plus women and children who were present.

For over forty years we have been trying to feed the hungry for spiritual material, but our loaves and fishes are paper and ink. Is it coincidence that we print 5,000 copies?

The Orthodox Herald is an established missionary paper. It was the first all-English publication to share the faith, which was not subsidized by any organization. It has existed solely by support of its readers. They personify the lad who furnished the bread and fish.

Today the pioneer spirit with which the paper was started in 1952 is still alive working together with pastors, parishes and individuals toward a single goal — to feed the hungry.

We are going forth trying to feed more than the 5,000, using our pen and ink. Forty years ago in Rahway, NJ, we wondered why there was no method of informing and teaching people about our Orthodox faith. We received our answer — you help feed the hungry. We asked for God's blessing and help and the late Metropolitan Leonty with the Sobor of Bishops added their prayers to ours. **The Orthodox Herald** was launched.

It has been a big responsibility for two people, but we will continue as long as we are able. We can use our pen and ink, but we need your help in furnishing them, and especially your help in the distribution of copies so that we expand beyond the 5,000. We need you to subscribe for others, to sponsor a Packet Plan for your parish or organization, to order extra copies and leave them in waiting rooms, and to see that copies are available in the church for the visitors to pick up.

Thank you for making it possible for us to become an institution in the Orthodox world with a good reputation for feeding information about the Orthodox Christian faith to people all over the world and of all Orthodox jurisdictions hungry for the word about God.

THE CANONICAL TRADITION (no. 4)

2. The Composition of the Church's Law

The Essence of Canon Law. Given the justification for the existence of the Church's law, it now remains to define what in fact it is and of what it is composed. The Church's law, commonly referred to as canon law, is the system of law emanating from the holy canons, which derive from the Church on her own authority. The Church, as has already been stated, is at the same time both a human and a divine institution. As an institution with a human element, the Church has need of laws to govern her organization, her relations to her members, to those outside her fold, to the state, and to other religious and secular bodies. Nevertheless, the Church's law is first and foremost spiritual, since its main purpose is the spiritual growth of the faithful. Furthermore, its main object of concern is the inner disposition and intention behind one's actions.

Collections of Canon Law. The holy canons, which are the basis of the Church's canonical tradition, stem from three main sources: Ecumenical Synods (representing the universal Church), Local Synods (subsequently ratified by the Ecumenical Synods as representing the tradition of the universal Church), and the Fathers of the Church. All of these canons, which number about one thousand, are contained in several collections. The one most widely used today in the Orthodox Churches is the *Pedalion* (the "Rudder"), which takes its name from the metaphor of the Church depicted as a ship. As the ship which is guided safely to its destination by means of a rudder, in like manner are the members of the Church guided on their voyage through life by means of the holy canons.

Unlike the canon law of the Roman Catholic Church, the canon law of the Orthodox Church has not been codified. Neither is it prescriptive in character, anticipating a situation before it actually takes place; instead, it is corrective in nature, responding to a situation once it has occurred. Because of the absence of a universal codification binding upon all *autocephalous* or self-governing Orthodox Churches, great importance is attached to the local legislation of each of these Churches. Canon 39 of the Quinisext Synod or the Synod of Trullo, held in 691, recognized the right of a local Church to have its own special laws or regulations: "For our God-bearing fathers also declared that the customs of each church should be preserved...." Such laws or regulations, however, must always reflect the spirit of the Church's universal law as found in the holy canons.

Lewis Patsavos, Ph.D.
Canonist

•Age Wave

Visiting these towns we found that the downtown area is "dead" in many of them and in the area of housing the little neighborhood stores are boarded up or have geraniums in pots in their broad front windows. Many of the young have moved out and the ones left are living on fixed incomes — social security, small pensions and perhaps interest from a small savings account.

We have only to check metrical records of parishes for the last 50 years to see that baptisms and weddings are going down and funerals are going up. A new book has been added for those receiving Christmation or accepting Orthodoxy, but this has much fewer entries than was hoped for when the Orthodox jurisdictions made great changes in the desire of appealing to non-Orthodox.

How will this "age wave" be dealt with on the local and national level? First, we must admit that this exists and plan accordingly.

PRESS FUND

Our needs are the same all year 'round, as we publish an issue every month even during the summer. We are grateful to these readers who have thought about us even during the lazy, hazy days of summer. Spasebo, thank you, to Irene Allen, Irene Black, Alexandra Spanovic, Anna Harris, Daniel Baysa, Mary Ellen Kandratino, Chapter 13 NE Pennsylvania Orthodox Square Club, Martha S. Jones, Anne M. Peregrim, Anonymous (8), Michael Uhrin, John and June Hudak, Joseph P. Slivka, Eva Souchick, Helen Dzugan, Dorothy Demianovich, Mary Hritcko, Suzanne Hronec, James Zeleniak, Anna K. Macko, Fr. George Hnatko, Helen Cudlic. Olga Melchianna family in memory of Paul and Helen Hitchuk. John Macenka in memory of John Macenka Sr. Mary K. Siemon in memory of her husband Dr. Sam Sieman.



Some of the foods which were eaten years ago are now almost forgotten. One such food was kishka. This was made at butchering time, to not waste parts of the animal which otherwise would have been discarded. It was made with bits of meat, mixed with some type of grain, and moistened with the blood and stuffed into the gutcasings. Kishka is very reminiscent of the Pennsylvania scrapple. At parish picnics in this area, many bands play a popular polka, "Who has the kishka?"

I have been given a much easier version for kishka. It has been modified so it can be made by anyone using ingredients readily available. It could be named Kishka without the Kishka (gut).

Kishka (s myasom)

1½ lb. pork (3 cups chopped)
1½ cups coarse buckwheat groats
3 cups water
1 onion
2 Tbls. oil
½ tsp. marjoram

Cut pork into coarse bits. Do not trim the meat. Cook in water just to cover until meat is tender. Drain, save broth. Measure broth, add enough water to make 3 cups. Put to boil and add the groats, stirring constantly. Cover tightly, lower heat to very low and heat for 15 minutes. Check after 10 or so minutes, add bit more water if dry. Saute finely chopped onion in oil until limp. Add to meat. Season with salt, pepper and marjoram. Mix in cooked groats. If not sticking together, add a beaten egg. Press into a 9x5x3 loaf pan, which has been lined with aluminum foil. Chill thoroughly. Slice into ½ inch slices. Coat with flour on both sides if desired. Fry in shortening until outside is very brown.

Optional: Add sage or nutmeg.





SEPTEMBER
1992

1. Mark 1:16-22
2. 1:23-28
3. 1:29-35
4. 2:18-22
5. Matthew 20:29-34
6. 19:16-26 Sunday
7. Mark 3:6-12
8. 3:13-19
9. 3:20-27
10. 3:28-35
11. 4:1-9
12. Matthew 22:15-22
13. 21:33-42 Sunday
14. Mark 4:10-23
15. 4:24-34
16. 4:35-41
17. 5:1-20
18. 5:22-24,35; 6:1
19. Matthew 23:1-12
20. 22:2-14 Sunday
21. Mark 5:24-34
22. 6:1-7
23. 6:7-13
24. 6:30-45
25. 6:45-53
26. Matthew 24:1-13
27. 22:35-46 Sunday
28. Mark 6:54-7:8
29. 7:5-16
30. 7:14-24

BIBLE STUDY

This month there are many reading from Mark 4. There are many familiar parables in this chapter. Some of them are repeated in other books.

For example, the first part of the chapter tells the story of Christ relating the parable of the sower, the first of His parables of any length. This can also be found in Matt 13:1-9 and Luke 8:4-8. It was the first of the parables which deals with the Kingdom of God and its growth. The parables which Jesus told were lessons to be learned from familiar events in the life of the men in the world around them. This parable, like most of them, was intended to emphasize one point, and one point only. The point of this parable of the sower is that the gospel is offered equally to all within whose reach it comes, but that all depends on the mood in which it is received.

In His discussion of the lamp, which is not to be put under a bushel but instead on a lampstand, Jesus may have reference to the Law, which the rabbis had hidden under an elaborate tradition but which ought to shine out for the good of mankind. This parable is also to be found in Luke 8:16-18.

The parable of the patient farmer along with the parable of the mustard seed which emphasizes the large results that come from a small beginning are also found in this chapter of Mark as well as in Matt 13:3-35.

Near the end of the chapter, St. Mark tells of the scope and purpose of parabolic teaching. One point can be taken at a time and its meaning digested; but its interpretation makes some demands on the intelligence and goodwill of its hearers and, therefore, it is a test of capacity for further study and instruction.

The chapter concludes with the account of the waters. This story, which is also told in Matt 8:23-27 and Luke 8:22-25, is the first of four wonder stories to be found in the Gospel according to St. Mark.

St. Mark is the shortest of the four Gospels. As we noted above, much of the subject matter is also found in Matthew and Luke, but it is not given in Mark as a mere repetition, for it contains many details not found in either of the others. Compare the readings.

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THEY WANT TO KNOW???

Why is the Vesper Service held on the day before instead of on the day of a Holy Day or on Saturday instead of on Sunday?

The Orthodox Church reckons its day after the pattern of the Jewish temple. This starts at sunset. Vespers is the first service of the liturgical day which begins at 6 p.m. As it is, the first service of the daily cycle, many of its readings are from the Old Testament, which is the world's preparation for the coming of Christ.